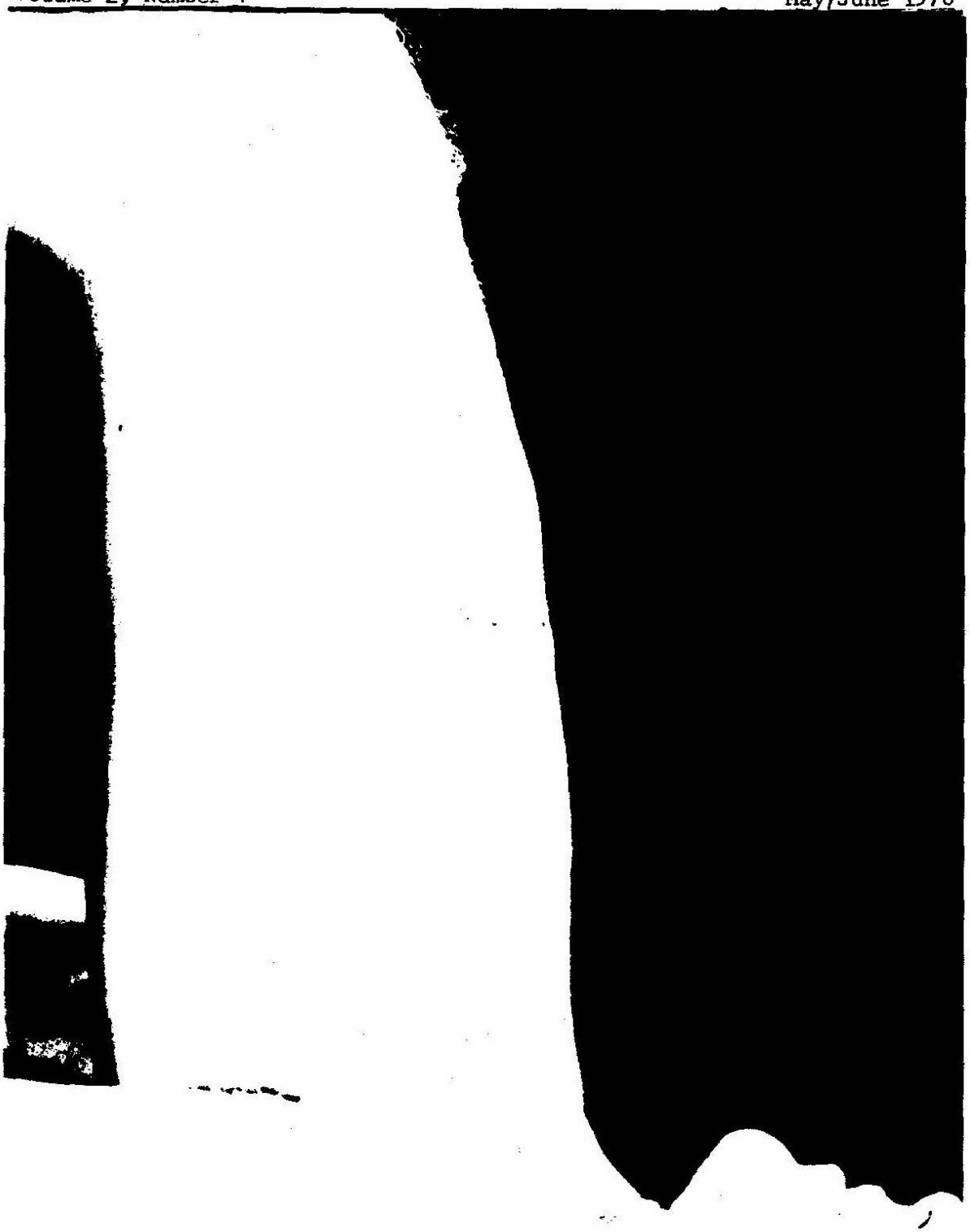
THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 2, Number 4 May/June 1978



ED SAKUR '78

GAY FREEDOM DAY

From what we can tell this early in the planning, this year's "Freedom Day" promises to be the best planned, most intensely participated in and the most productive. The Freedom Day Committee (330 Grove Street, SF 863-9893) is encouraging everyone to participate either by helping staff the office between 9-5 PM M-F or by "getting into the Parade". This year, according to the Committee, "small floats" are being used to link the marchers and the larger floats. If meetings and office work are your thing, consider the following committees: program, march, celebration, publicity, finance and community outreach. If marching is more to your liking, consider attending the Planning meetings Sundays at 5 PM. The route has yet to be decided but being considered is a route from the Civic Center to Golden Gate Park. You are asked to keep posted for the decision.

Those of you who wish to join the Bisexual Center's contingent in the Parade can call anytime within a week of march time and our tape will tell you of the time and place of formation.

JUNE 25

All materials submitted for publication become the property of the Bisexual Center and are subject to revision and/or editing at the discretion of the Newsletter Committee. Opinions expressed in such material are those of the originator(s), and do not necessarily reflect the policies of the Bisexual Center.

THE BISEXUAL CENTER

P.O. Box 26227
San Francisco, CA 94126
(415) 982-1858

Founders

Harriet Leve
Maggi Rubenstein

Directors

Harriet Leve
David Lourea

Working Committee

Margaret Ann Cockrell
Bruce Cowan
Joan Israel
Margo Rila
Wally Ropchan
Ed Sakir
Jerry White

this issue

Publisher: The Bisexual Center
Copyright 1978 The Bisexual Center ©
Production: Jim Barnes, Bruce Cowan, Robert Cairns, Margaret Ann Cockrell, Edie Crampton, Marcia Entwistle, Harriet Leve, David Lourea, Wally Ropchan, Ed Sakir, Jerry White

membership

$5---Student, Retired, Unemployed
$10---Regular
$11-100---Contributing
$101-1000--- Sustaining

MAKE CHECK PAYABLE TO:
The Bisexual Center
AND MAIL TO:
P.O. Box 26227
San Francisco, Ca. 94126

Name_____

Address_____

_____

*Home Phone*_____ *Business Phone*_____

Occupation_____

Skills_____

BACABI SPEAKOUT

On March 17th, while a good percentage of the City was wearing green with pride, several hundred people, gay, bi, and straight, gathered to support the speakout against the Briggs Initiative, organized by the Bay Area Coalition Against the Briggs Initiative (BACABI). This initiative, if enacted, goes beyond attacking the human rights of gays and bis to take pride in who they are. It would demand the firing of any teacher or school worker, regardless of their sexual orientation, who support that concept.

There were a number of dynamic and moving speakers including: Lee Brightman, representing the American Indian Movement; James Brosnahan, the past president of the S.F. Bar Association; David Fishlow, Executive Director of the S.F. American Civil Liberties Union; Monsignor Flynn, the chairperson of the Commission on Social Justice of the Roman Catholic Archdiocese of S.F.; James Gaylord, the Tacoma, Washington schoolteacher who was fired in 1972 because he verified a written statement confirming that he was homosexual and that he was not the only person aware of the fact; Dr. Harriet Leve, representing the Bi-Center; Enola Maxwell of the S.F. Human Rights Commission; Supervisor Harvey Milk; Dr. Josette Mondanaro; the Rev. David Rankin; Arnold Townsend, from the City's Western Addition Project Area Committee; and Sylvia Weinstein, S.F. Chapter of the National Organization for Women.

In essence, most speakers stressed the importance of educating the public by replacing myths with facts, and urged unification of all oppressed minorties for the advancement of human rights. Dr. Josette Mondanaro, whose professed lesbianism was an issue in her firing from the State's Department of Health, accused the government of "moral bankruptcy" when it is more concerned with obscene language than obsecene action. "It is our task," she said, "to put bigotry and rascism back in the closet."

Arnold Townsend said that when other Blacks have asked him why he is supporting a gay issue, he responds, "The decision is simple: when I look at who is on the other side, supporting Senator Briggs, I see every bigot and rascist in the State of California." (Howard Jarvis, co-author of the Jarvis-Gann initiative, recently came out in support of Briggs.)

Sylvia Weinstein read a letter from the leaders of the striking United Mine Workers Union, supporting the gay teachers' struggles and pledging to support N.O.W. across the country.

Dr. Harriet Leve pointed out that those of us who are bi are vulnerable to the same kind of oppression and discrimination, and pledged the support of the bi community. She also read a letter from Dr. Benjamin Spock denouncing the immorality of the Briggs Initiative.

It is interesting to note that even though for weeks before the speakout there had been a massive leafletting drive, and a press conference held the previous day on front of the Board of Education, there were no representatives present from the straight media to document the evening.

Briggs and his supporters must obtain 312,402 signatures by May 4th to qualify the Initiative for the November statewide ballot. For those of you who would like to be actively involved in fighting the initiative there is a BACABI meeting the first and third Tuesday evening of the month at 330 Grove Street, San Francisco. There will be a rally on May 12th at 7:30 pm (place to be announced) if Briggs obtains enough signatures to qualify, and a conference on the possible ways of fighting the initiative on Saturday, May 13th, from 10:00 am to 5:00 pm. For more information, call John Durham (621-6246); Michael Mank (648-6006); or Nancy Elnor (928-2837).

David Lourea

Close Up

Doug Friedman has a Masters Degree in Education (specialization: Human Potential) from the University of Massachusetts and works with Men Against Rape and Violence, as well as being a crisis intervention counselor in Franklin County, Massachusetts. He's been involved in the men's movement since 1971, recently participating in the National Men's Task Forces on Bisexuality/Androgyny/Open Relationships; Male Violence; and the National Anti-Sexist Men's Organization. He has also facilitated workshops and taught a course on the Gay-Bisexaul-Straight continuum and Men's Liberation at the 3rd National Conference on Men and Masculinity, local Men's Conferences, and the University of Massachusetts.

Proud to be a member of the Bi Center, he also wears the pink triangle and tries to confront sexism whenever he perceives it. He enjoys rural New England, travel, swimming, peer-counseling, reading, and sharing with friends.

Transperience Center

The Transperience Center, which opened in June 1976, provides many types of counseling for gay, bi, and heterosexual people in Dade County, Florida. The program director is Bob Kunst; Alan Rockway, who served on the Bi Center working committee before moving to Miami, is the clinical director.

In October 1977, the Transperience Center was awarded a $55,000 Comprehensive Employment Training Act one-year grant. The money was to be used to provide crisis counseling and referral services as well as counseling and growth services. However, the C.E.T.A. Consortium suspended the funds on Decenber 5, 1977. The Transperience Center appealed the suspension on January 9, 1978. Although the center was found by a county attorney to be within the federal guidelines for funding with a signed contract and meeting a community need, the grant was canceled on February 6, 1978. Since homosexuality is illegal in Florida, the Transperience Center was accused of counseling people to break the law.

On March 3, 1978, the American Coalition for Transperience filed an anti-discrimation suit based on "affectional and sexual preference" discrimination in the Federal Court in Miami. The goals of the case are to sustain public funding for mental health and social services to gays and bisexuals, and to reverse the June 7, 1977 ordinance repeal in Dade County, Florida.

Since court costs and a nationwide educational and legislative program may exceed $500,000, the A.C.T. needs contributions. The A.C.T. is a non-profit organization and has applied for tax-deductible status.

For more information, write to: American Coalition for Transperience, P.O. Box 414, Coconut Grove, Florida 33133 or 2898 Biscayne Blvd, Miami, Florida 33137 (305) 573-5100.

Financial Report

Many members and many persons considering membership have inquired numerous times about the origin of our "assets" and our "debits". Listed below is a breakdown of this information for 1977. Please take notice that the rent, the printing of the newsletters, and the ads are the major expenses. Any of you out there in membership land who have your little secrets as to how we can lower these costs, please call or write us and share the information.

Rent ($246.50 per month)	$1,109.25
Printing	1,951.17
Advertising	647.60
Postage	531.05
Socials and Meetings Expenses	387.50
Answering Service	204.48
Insurance	118.50
Telephone	112.44
Moving	81.00
Refunds	55.00
Bounced Checks	52.00
Supplies	42.12
P.O. Box	25.00
Lawyer	20.00
Bank Service Charges	3.68
Total	$5,340.81
Membership Dues and Donations	$5,876.94

Course on Bisexuality

At San Francisco State University a peer-taught exploration of what it is like to be a bisexual person in this society started this semester. Largely based on View From Another Closet by Janet Bode and Women Loving by Ruth Falk, this class includes such topics as bisexual potential; "coming out" as a bisexual; living within a society (gay or straight) that says you must love only women or men; bisexuality and psychiatry; bisexuality and feminism; androgyny; and the future of bisexuality.

Aside from four papers to be written during the semester on preassigned topics, there also is a major project of either a daily personal journal (relating to bi feelings, attitudes, and viewpoints) or an opinion poll of some definitely identifiable group (eg. psychology students) on their attitudes towards bisexuality. Responsibility for the class is much more equally shared between the "teacher" and the "students" than usual.

Currently, there are six men and five women in this class, given for three upper-division units. As a typical enrollment is only five students for a peer-taught group, there is a great deal of interest and enthusiasm about this course. As the participants are coming from a variety of perspectives, the discussions have been quite lively, enlightening, deeply personal, and very moving. There are already thoughts directed towards a continuation of some kind next year.

For further information, please contact the leader, Ms. Loree Cook, in care of her academic advisor at San Francisco State University (469-1720).

Wally Ropchan

Considerations

How many of my sex long to reach out to other women and form intimate associations but are afraid? How many of us have deep and loving friendships with women and long to express ourselves in the sexual dimension but fear shock and destruction of the friendship? Is not a deep same-sex sharing rather like a love affair? How many of us fear and remain hidden, yearning, alone, because we dread society's labels and reprimands? The ugly gossip; the phone that does not ring; the suddenly cancelled invitation.

Are there others out there like me, who respond, not to the advertiser's message in the beautiful model: "You too can snag your (sexist) male if you use our product," but to the model herself as if she were flirting with me? Are there others to whom the word "ladylike" means merely a rusty admonition: "Don't wrinkle your dress or your forehead; don't get your hands dirty unless it's in making cookies; don't ever win playing that nice boy next door at tennis; and for god's sake, don't ever show your brains!" Are there others who are stared at angrily for cross-dressing because somehow they feel, as I do at times, more boyish and at home wearing men's clothes, stronger, equal, creative, fulfilled? Are there others who see the fairness of being chivalrous to both sexes equally and holding doors for men?

But when we look at women, are we not just as culturally conditioned as men are to desire superficially only youth and beauty? The repeated pattern of self-victimization from mothers similarly processed to get us dates, men, and married young.

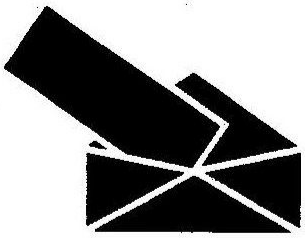
"Sisters, Arise, Unite! ... " is no longer a stale slogan left over from rebellious years. Sisters, arise, come out. A closet is no fitting place for human habitation. Love should be free, unrepressed, beautiful. Let's show the world we're here. Now. Men are fine, but bisexuality is our Open Door.

How many? Are there others? They are many.

They are us.

Marcy Entwistle

We get letters



Regarding David Lourea's article "Bi-View Male":

Certainly any concept can be used to support one's own needs if it is distorted enough; probably people who speculate about potential bisexuality in general and then quickly dismiss the subject would much rather not look into the matter any deeper, such as whether they themselves have at times experienced feelings other than those conguent with their declared sexual preference.

The Kinsey 0-6 scale of sexual preference is a useful tool; I would say that anyone could potentially experience any of the 7 sexual orientations at some time in one's life, if one were open to really exploring oneself. We all have all kinds of potentials, some very negative, beyond those we comfortably identify with. If we are open enough, and responsible enough, to acknowledge them, then we can consciosly choose among them.

I find the concept that everyone is potentially bisexual a valuable and liberating one. To the extent that non-bisexuals have recognized this in themselves, I have found them often accepting and supportive of my bisexuality, and willing to acknowledge their own feelings in this area.

I am not saying that anyone "should" experience any particular thing; I am only pointing out possibilities, and that everyone makes choices in relationship to the larger possibilities of themselves.

L.W.
Santa Barbara

RAMBLINGS

By Elizabeth Ferber

Yesterday at about this same time in the afternoon I sat down at this same typewriter, fidgeted in this same chair, and finally banged out four pages of words about being a bisexual feminist.

Starting it was incredibly hard. I wanted to start right from the heart, the nitty gritty, with the simple statement: I am a bisexual feminist. I looked at that sentence and I hated it. I crossed it out.

I made some coffee.

I tried from another angle. "I am a feminist, I am a feminist," chanted a voice inside of me. I began writing about the pain of being a feminist. I talked about the hype the media plays on us pretending that "women's lib" is part of the mainstream now, another zany, tasty spice in the melting pot of amerikan culture. I talked about how real our struggles are, that we live in an alienating, death-dealing culture, that we have to fight off oppression at every turn, that it's hard, hard, hard. I didn't have so much trouble writing that part. I painted a brief overall picture of what it's like to have a feminist consciousness in the middle of a patriarchial culture: the lonliness, the constant battle, the need for validation, support, love. I had decided that within the women's movement we have become so splintered that we forget that we have a common enemy sometimes and take out all our anger on each other. So I was recreating the scene from the beginning -- us against them.

My heart is pounding now. I feel horribly anxious. This is what happened then too. What does all this have to do with bisexuality ? Contradiction. I have butterflies in my stomach. I veered away from bisexuality and talked about feminist vision, how I want to see the world change. That felt pretty good to do. I talked about a world where people are encouraged to become who they are instead of being molded into feeling automatons. I talked about a society rooted in physical reality, where childbirth would be seen as the perpetual miracle it is, sex would be felt as an open-ended exciting journey, where we could respect our bodies and live in them without fear of being raped or murdered. Instead of this one, where we objectify our bodies, divide them into various "zones," then make up weird names for the "erogenous zones" and hurl these names at each other as insults: pussy, cocksucker, prick. Oh, I get so weary with all of this. Get to it, says this voice inside of me, go ahead, plunge in.

I wrote: "I want to talk now about the specific pain I feel as a bisexual feminist." Then instead of talking about that pain, I theorized some about why bisexuals are trashed so much in the women's movement. I said: We (feminists) are still stuck in patriarchal either/or thinking. It is an old habit. Mind/body, good/bad, revolutionary/cop-out, etc. We put this fence up in the middle of the sexuality field and divide it into two plots: heterosexuality and homosexuality. Therefore, if you are bisexual, you must be sitting on the fence! Ipso facto.

I wrote four pages yesterday and by the end I felt no release. Why not? Usually when I've written what I feel I have some sense of completion when I'm done. Not necessarily a feeling of having exhausted the subject, but some sense of relief at having stated what I'm feeling at the moment, of having reached down and pulled up some dangling fish. This time the fish felt dead.

I thought I would revise it, edit it. Then I decided, no, what I need to do is write about the process. I need to write about what this feels like, this trying to pin down in words the swirling feelings I'm composed of, the constant dialogue, the arguments that go on in my head. So this is what I am doing.

I run back to my original four pages and search frantically for the part that defends my right to be who I am. Here it is: "What I want is the freedom to feel what I feel, and to act out of those feelings, and to trust that my feelings come from my core and wind their way around to that core again, forming cycle after cycle, spiral after spiral . . . moving in ways that I cannot predict. For me, so far in my life, some of my spirals have included various forms of relatedness to men. Will they in the future? I don't know. I need to have the right not to know."

--But I don't trust myself. I think I am copping out. I start thinking about my friends, thinking about who of them are straight, who are bisexual, who are lesbians. I realize with a start that I don't have any straight friends anymore. They all identify either as lesbian or bisexual. This pleases me. Why does this please me? I flash on a vision of straight women: I see: ultimate commitment to men. On the personal level I see this in terms of decisions about where to live. Does she move to New York because he is moving to New York? Or is it more important to her to be with the women she is loving, working with, friends with. But what about bisexual women? If they're coupled with a man they are ultimately committed to men, too. They'll go where the man goes. Won't they?

--Who is this "they" for god's sake? Says my champion for bisexuality voice. It isn't me, that's for sure. I've been bisexual for years now, actively. Living through periods where I'm focussed on men as lovers, living through periods where I'm focussed on women. And during all these periods I am always closest to women, whether they're my lovers or not. I've never abandoned a woman for a man. It hasn't been because I thought I should be committed to women, it's because women are my life's-blood, I always choose women, again and again, because I want to.

--Then why call yourself bisexual and go through all this pain and arguing and feeling schzophrenic and aliented from the women's community? Come out as a lesbian! Do it! That's why you're feeling so on the edge all the time, so frenzied, so out of touch, because you're right on the brink of it -- go ahead and do it, it won't be half as painful as what you're doing through now, trying to stay in that safe place, acceptable to the world.

--Okay, I'm a lesbian. Phew. That's done. Okay, I'm gonna do it. All right. And finally be accepted.

Instantly I feel set apart from the women I am coming to like and feel close to in my bisexual group. Will I have to leave them?

--Sure you'll have to leave them. You don't have time for them anymore. You can't count on them. They only have a little space for you. You have to join lesbian groups and make friends there.

--Who says they don't have time for me? I haven't noticed anybody missing meetings because of commitments to men. Just the opposite!

Oh shit, oh shit, oh shit.

Now I am a lesbian defending my friends who are bisexual instead of being a bisexual defending myself.

Why am I defending? What am I defending? Why is it so goddam hard?

I've had enough of recounting those battles. You get the picture.

What I want to do now is write down the way I see it when I have my rare flashes of non-judgemental lucidity.

. . . . . time passes . . . . . .

I've been sitting here, waiting for a rare flash of lucidity. One didn't come, unfortunately, but what did come was a memory of a time when I was going through something very similar to the either/or battles I'm having now about bisexuality. The time I'm remembering was several years ago. I fell in love with a woman friend of mine. This was the first time I'd fallen in love with a woman since I'd become a feminist. I'd slept with some women that I cared about, but I hadn't fallen in love. When I fell in love with this friend I spent months trying to decide exactly how to pidgeon-hole my feelings fot her. I had a questionnaire in my head with fourteen Roman-numeralled questions in it. The first question was: What am I feeling? (Choose one): Love (capital L); love(small l); lust; friendship; identification; competition; loneliness; dependent; independent. The questionnaire went on like that through fourteen Roman numerals and ended with: XIV: Who am I?

Ah! I just had my flash of lucidity. What brought it to me was remembering the experience of feeling all I felt with this friend. Not the thoughts about the experience itself. The lucid flash is: The meaning of anything living is in the living, doing, feeling, not in theories or judgements.

The contradictions my mind formulates come from conflicting feelings. I feel both loving and angry feelings toward men. I feel drawn to loving men and tired of loving men. I feel excited by the new ways I've learned to love men in the past few years and bored with some of the same old limitations.

For instance, last year I went to visit my male lover and I stayed at his house for a month. It had been years since I'd stayed with a man (much less in his house) for a whole month. I kept flashing back on college and what it had been like

continued on page 8

continued from page 7

when I had boyfriends then and during Christmas vacations I'd be at their houses or they'd be at mine. I found myself reverting to patterns I'd been in then -- being passive, wanting to give over my life to him so I wouldn't have to deal with it. What I loved about that trip was not how easily I reverted to those old patterns, but what I was able to do with that. I was feeling very centered and strong and I was able to keep coming back to myself from the roles I was falling into. Instead of pointing fingers at myself for playing out the roles, I was interested in what I was doing and I could explore it, from the strong position of my centered self. I'm so glad I didn't stop myself from having that experience because it didn't conform to my feminist politics to stay in a man's house. I would have missed out not only on what he had to give me, but I would have missed out on so much me.

I feel an immense number of intense, often conflicting, feelings toward women. In the past few years I've had all kinds of new feelings toward women. For one woman I felt a passion that made me feel so high I thought my aura must be showing to even the most staid and rut-ridden onlooker. I had never touched that well-spring before; it was a source of continual amazement and joy to me.

With another woman, my closest friend, I felt myself tighten and harden like a lemon turning brown at the edges, felt myself become more and more bitter, sour, as I tried to protect myself from the pain of our breaking apart from each other.

For women in general I feel sometimes that same warm nourishing "I'm home here" feeling that marked the beginning of our movement, when we first used the word "sisterhood" and loved using it, loved knowing it had a real meaning, because we could feel it. Sometimes I feel angry, rejected, hurt, judging. Sometimes I feel scared of the struggle and hate women because of our pain and because I don't want to have to face the pain.

Writing this feels so good. I feel like I'm finally saying what matters.

Each time I take a step in my feelings for women, each time I loosen the net, I know the change is there for good, that I've gone in deeper, and deeper is where I want to be. This is true even with the painful feelings. The loosening of the net I'm experiencing now, is that whereas before most of my intense involvements with women, lovers and friends, were with women who identified mostly as heterosexual. I am now beginning to risk looking for a woman lover (and friends) who is not safely involved with a man or looking for a man. This feels very scary to me and I strongly suspect that it's this fear that feeds energy to the vindictive voice in my head that's always telling me to shit or get off the pot. I am "on the verge" of a step, which this voice recognizes. The voice sets it up as an either/or, one leap, do it, come out. But my process isn't simply a leap from one kind of sexuality to another. There are lots of leaps and I'm on the verge of one of them. My life is a continuum of risky steps leading deeper into who I am. This landscape is rich with paths. I don't know what's over the next hill. I'm here for the journey.

POETRY

The Inner Marriage

To be wed is an inner state.
In our struggle for a mate
No outward forms are needed
To seal our fate.

Only the inner circle of the soul
Can hold together the creative role
We must perform to make a whole
Of all our separate parts.

The inner man performs his marriage
With the inner woman
And she with him.
No one can break that bond.

Reach out my wedded soul
To draw a circle of love
'Round all those hurt
And much alone.

There are many rings
On your horizon
And many vectors passing thru
To give them substance.

Kent R. Larrabee

POTLUCKS

There will be potluck dinners on Saturday, May 27 and Saturday, June 24 from 7 to 11 pm at the Bi-Center, 544 Market Street, Suite 305, San Francisco. Please arrive as close to 7 pm as possible and bring food and liquids to share. Cost is $1.50 donation for members and $2.50 for non-members. Call the Bi-Center at 982-1858 if you have any questions.

Men's Party

There will be a men's party at the Bi-Center on Friday, June 2 from 7:30 to 10:00 pm. Bring food and liquids to share. A donation of $1.50 for members and $2.50 for non-members will be collected.

Women's Party

There will be a women's party on Friday, June 9 from 7:30 to 10:00 pm at Margo Rila's place, 4272C 23rd Street, San Francisco. Bring munchies and drinks to share. A donation of $1.50 for members and $2.50 for non-members will be collected.

C.H.E.E.R.

The Center for Homosexual Education, Evaluation, and Research (C.H.E.E.R.) is engaged in a major study called "Sexual Orientation and Civil Liberties" funded by the U.S. Department of Health, Education, and Welfare. The staff is interviewing persons whose rights may have been abridged because of their sexual orientation or their departure from feminine or masculine sterotypes.

Persons who are at least 21 years of age and who have had conflicts in public or private institutions qualify. Interviews can be scheduled for the San Francisco metropolitan area through March 1980 and for the New York metropolitan area from October 1979 through March 1980. All interviews are strictly confidential.

The study will strengthen the protection of the civil liberties of men and women who belong to social sex-role or sexual orientation minorities. The results of the study will be made available to the public through a book, articles, and scholarly presentations.

Anyone wishing to be interviewed may contact:
C.H.E.E.R., Civil Liberties and Sexual Orientation Project, San Francisco State University, San Francisco, California 94132 (415) 333-6117

May Dance

It's spring and all our fancies are turning to the May Dance. We'll boogie to the music of Ways of Meringue at 330 Grove Street in San Francisco on Saturday, May 20, from 9:00 pm to 1:30 am. There's plenty of room so bring your friends and let's make it happen. Depending on your finances we're asking for a $3 to $5 donation at the door. For more information call Margaret at the Bi-Center (982-1858).

Picnic

The Bi-Center is having its 2nd Annual Memorial Day Picnic on Monday, May 29 from noon to five. Bring food, friends, and any toys you may like to share. There will be volleyball but onlookers are welcome, so just come and enjoy. A grand time should be had by all. We will be located behind the de Young Museum on JFK Drive (across the street from the rose garden).

Relationship Event

Experience 10 top relationships programs on interesting subjects such as communicating intimately, sexuality, handling rejection, self-esteem, meeting people, Gestalt, open relationships, bisexuality, and the transition from friends to lovers. The ten presenters are Deborah Roberts, Mary Spurlock, Dr. Harriet Leve, Bob Hoffman, Shirley Lewis, Abe Levitsky, Stan Dale, Norman Cavior, Jackie Doyle, and Jim Spillane. It is on Saturday June 24, starting at noon, at the Unitarian Center, 1187 Franklin, S.F.; wine, cheese, and dancing follows. For information call 655-9990.

IMPORTANT

It's <u>extremely rare</u> for us to get <u>any</u> response to announcements in the newsletter, which makes it impossible to know how most members feel about the decisions that a few of us are making. <u>We</u> would like to see a very special weekend-long annual meeting in September, but <u>have</u> to know <u>soon</u> if there is going to be enough interest and energy to make it happen. On June 16 there will be an organizational meeting at 7:00 pm at the Bi-Center. If you want to participate, <u>join us</u> or <u>call</u> or <u>write</u> and give us some input. If you live outside the Bay Area and would consider attending, let us know !

Community Bulletin Board

The Pacific Center in Berkeley, 2329 San Pablo Avenue, 841-6224 (or toll-free from some parts of S.F., 444-5555) has a married bi/gay men's open drop-in rap group (for those in heterosexual marriages) every Wednesday at 7:30 pm; a wives' support group (for those married to, or in a relationship with, bi/gay men) every first and third Wednesday at 7:30 pm; and an open bi women's rap group the first Thursday of each month at 7:30 pm.

Please contact the Pacific Center for further details about these groups.

Harriet Leve, Co-Director of the Bisexual Center, will give a talk on bisexuality on Wednesday evening, May 24th, at 8 pm. at the Marin YWCA, 1618 Mission Avenue, San Rafael. Call Bonnie Gelb at 456-2171 for further information.

Any woman interested in playing basketball on Sunday afternoons beginning June 4th call Julie at 586-1396 (after 6 pm).

There will be a Pre-Gay-Pride-Day party on June 24 from 7 - 11 pm at 1651 Filbert in San Francisco. Bring liquids to share. For more information call the Bi-Center at 982-1858, or call 673-2523.

ATTENTION L.A. !

Leslie Agron would like to start a rap group and other activities in the Los Angeles area. Call him at (213) 376-9264 if interested.

ATTENTION MUSICIANS

I am a violinist interested in forming a small ensemble group willing to get together on a regular basis for fun and possibly profit. My background is mostly classical, but I'm willing to experiment and would welcome piano, strings, and/or winds. If you're interested please call Edie Crampton at 285-9626.

free rap groups

The Bi Center has an open bisexual rap group for women and men which meets weekly on Tuesdays at 7:30 PM, at our office at 544 Market Street, Suite 305, San Francisco. Call 982-1858 if you have any questions.

OFFICE HOURS

The office hours at the Bisexual Center are 3pm-6pm on Mondays, Wednesdays, and Fridays. The address is 544 Market Street Suite 305, San Francisco.

The Gay Men's Health Collective of the Berkeley Free Clinic has for several months been testing asymptomatic men for venereal disease. Testing thus far, largely at the Pacific Center, East Bay Gay Community Center, and most recently at the Steam Works Baths in Berkeley, has resulted in a 10 % positive return rate at all three centers. This high rate among asymptomatic men has led them to suggest routine testing once or twice yearly for sexually active bi/gay men, even more frequently for those who use the baths.

Testing by their group is done from 7:30 to 9:00 pm at:

Pacific Center - 1st Monday each month
East Bay Gay Community Center -
2nd & 4th Friday each month
Steam Works Baths (Berkeley) -
1st Wednesday each month
Berkeley Free Clinic - every Sunday

BiMONTHLY CALENDAR

1978

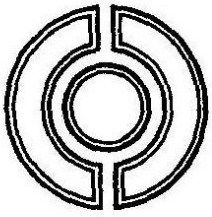
MAY

S	M	T	W	T	F	S
	1	2	3 married ♂ Bi-Gay Rap pg. 10 ↕ wive's support group pg. 10	4 ♀ Rap pg. 10	5	6
7	8	9 ♀ & ♂ Bi Rap pg. 10 ↕	10	11	12	13
14	15	16	17	18	19	20 * MAY DANCE * pg. 9
21	22	23	24 Bisexuality Talk pg. 10	25	26	27 Potluck pg. 9
28	29 Memorial Day Picnic FREE! pg. 9	30	31			

JUNE

↕ indicates weekly meetings throughout the month
See article on appropriate page for details

				1 ♀ Rap pg. 10	2 ♂ Party pg. 9	3
4	5	6 ♀ & ♂ Bi Rap pg. 10 ↕	7 married ♂ Bi-Gay Rap pg. 10 ↕ wive's support group pg. 10	8	9 ♀ Party pg. 9	10
11	12	13	14	15	16 Planning Meeting pg. 9	17 Potluck pg. 9
18	19	20	21	22	23	24 Party pg. 10 Relation-ships pg. 9
25 Gay Pride Parade pg. 2	26	27	28	29	30	



P.O. Box 26227
San Francisco, California 94126

BULK RATE
U.S. POSTAGE
PAID
San Francisco, CA
Permit No. 12066

Dated Material

TO:

"The BiMonthly Newsletter of the Bisexual Center May-June 1978 Vol. 2 Issue. 4." The Bi-Monthly, vol. 2, no. 4, May-June 1978, pp. [1]+. Archives of Sexuality and Gender, link.gale.com/apps/doc/NGXMKA736025486/AHSI?u=ubcolumbia&sid=bookmark-AHSI. Accessed 13 Dec. 2024.